

the righteousness of government, and shall urge political action as a duty, we shall not go as a society with the machinery of party political arrangements, but leave that for the action of individual citizens. Neither shall we denounce those as recreants who may differ from us in regard to the best mode of such action. It will also be our endeavor to promote the equal security, protection and improvement of the people of color, a duty that has been greatly neglected—to which we have not sufficiently attended—and which should be a leading object with every Anti-Slavery Association.

On the evening of May 13th, a preliminary meeting was held of some of those who have been associated with the recent action of the American Anti-Slavery Society, to consider the subject of forming a new association, as reconciliation or a change of policy, or the annulment of the constitution, appeared to be impracticable. And after prayerful consideration, it was unanimously resolved, that it is a new association on the same great fundamental principles, with effarged objects—and for the purpose to call a meeting of those who voted in the minority at the late annual meeting of the Society, notified, and numerously attended. About three hundred members of the American Anti-Slavery Society enrolled their names, and organized the Convention, which held its sessions during the 10th, 11th, and 12th of June. A draft of a constitution was reported by a committee, and after being discussed, and the same was finally adopted with great unanimity. Officers were then chosen. This Constitution is more liberal than that of the Abolitionists of the United States, and more liberal than that of the Abolitionists of the world, in the hope that individuals will be induced to become members, and auxiliary Societies will be formed in towns, counties, and States. It will be seen that the constitution contains no reference to co-ordinate the slave trade, and especially to co-ordinate action with the British and Foreign Anti-Slavery Society. This was a prominent motive in suggesting the designation of the new Society. We wish to embrace within our operations the cause of the enslaved throughout the world, and to co-operate with co-operators in Great Britain, &c., in the slave trade, and the system that produces it.

case in the State of Massachusetts during the last two years; and the *efforts* which were made, a year ago, in the business meetings of the American Society in this city, to procure the sanction of that institution to the new sectarian views, in respect to the rights of the colored people, formed a striking contrast to take in those meetings. Though those efforts were partly successful at the anniversary meeting in 1839, it was nevertheless hoped, that time would relieve the cause of the down-trodden slave of this extraneous burden, and convince those who had introduced this difficulty into the meetings, of the great injury which they had inevitably inflicted on the cause, and would thus profess to love. Our confidence in the integrity of those who had engaged with us in the momentous struggle against slavery, led us to hope, that whatever might be the *private* opinion of individuals, as to the *inherent sinfulness* of human government, and the sphere in which foreign interference ought to act, yet that they would not be able to be identified with these views, or that its official sanction could, by any means, be obtained to principles so evidently foreign to any thing contemplated, or set forth in its Constitution. And, especially, as these new views were confined principally within the limits of the single question of the right to act, we were disposed to believe, that their advocates could possibly gain a sufficient number in our ranks, to carry the National Society in their favor, even should they be disposed to do so. That they should have done so, at the late annual meeting in this city, is to be accounted for by the fact, that the National Society, in its present position, is a *party*. Hence it will be easily seen, that a *party* in such a cause, having any peculiar object to gain, could

command every desirable facility for carrying their purpose, however foreign it might be to the original design and practice of those who originated the American Association. It is well known, that the convention which formed that association, was composed of men only and that it was not, at first, a mixed society of men and women. And it is equally well known, that it should be conducted by men, as *is used in the other benevolent societies of the age*; while, at the same time, it was expected and desired, that females should form auxiliaries, in the usual way, to the parent Institution. And, as a consequence, continued for six years, up to the annual meeting in 1839, without the least interruption. Hence, it is evident, that those of our numbers who have recently assumed to bring females into the business of the Association, are *not* officers of the Society, as they were at the late annual meeting, are responsible for the difficulty which has produced division in this Society. It is true, the fourth article of the Constitution says that "any person who wishes to become a member, shall be appointed officers of the Society, as they were at the late annual meeting, are responsible for the difficulty which has produced division in this Society. It is true, the fourth article of the Constitution says that "any person who wishes to become a member, shall be entitled to vote at its meetings. But, that provision was not designed to signify any thing more than is implied in similar provisions in the constitutions of the

other benevolent societies of the day, is *proceda*,

nominees without appropriate field of action. That it means to keep a watchful eye on public men and public measures—on candidates for popular suffrage—on incumbents in office, civil or military—on all persons of influence, to bear witness against the system of slavery as upheld by government, without stigmatizing or censuring any for their political course, so it do not involve the betrayal of the cause, by pleading for or voting for pro-slavery candidates for office.

THE NATIONAL STANDARD which the Society upholds is not on the subject of slavery by a political standard. It must be also and above all, a religious standard—it being obvious that the work we have to do demands all the aid to be derived from the highest and most energetic sentiments and convictions which dwell in the souls of men. While we depend on the true Church of Christ in its character of a worker of truth, peace and righteousness, under God, our most efficient ally; we cannot but regard the American Church, soiled and debased as it is by slavery, to be in its present state the worst foe of humanity, freedom, and pure religion.

With this path marked out, the Society has no other duty than to follow it. The Executive Committee of the American Anti-Slavery Society send forth this sheet as its organ; having nothing that they think best as they call on them to raise this standard, will nobly stay up their hands; with all confidence that the God and Saviour of the world, hearing the prayer of his people for his right and true cause's sake, grant them strength, and patience and success.—*It.*

From the Emancipator.
Convention of Colored People.
HARTFORD, CONN., May 18th, 1840.

By previous notice a public meeting was convened at the Church in Talcott street. Mr. C. A. Johnson, was called to the chair, and Mr. Peter Johnson appointed Secretary. Prayer by Rev. J. W. C. Pennington. The meeting was then addressed by Mr. David Rutgers, of New-York, on the subject of human rights, who also offered the Mirror of Liberty for patronage. A number of subscribers were obtained, after which, on motion, it was resolved, that Messrs. James W. C. Pennington, James Mars and Henry Foster be a committee to report to-morrow evening, on the subject of a National Convention.

When the riot shall arrive that the question is not *whether* for *all*, or freedom for *all*, who can doubt the result? When the politician, the merchant, the church-man, the clergyman, the man of wealth, and the working-man, shall discover that Slavery is not satisfied with robbing the colored man, is determined to sway the sceptre of power over the whole nation, and to make the colored man the pillar of his supremacy; then will the people be found, as they always have been, on the side of liberty.

To this issue the contest must eventually come, and we are glad of it. The wives and children and sisters of the colored man, who are suffering degradation of chattelship, and undergo the tortures of the southern bondman, or the slave must feel his shackles snap and rise to the enjoyment of the blessings they so highly prize.

When the highest hopes be fulfilled, our lofty expectations answered, 'Freedom for *all*,' will be the motto for *all*. There will be no clogging of the boom with conditions, no wrapping it up in the false assurances of reason, no hesitancy from conscientious scruples. Religion and reason will throw their arms around immediate emancipation, and live! *all* will get from God and say, 'it is for *all*,' they will utter a loud amen. So let the battlements

We are prepared for it. What else, then, can we do but make the invitation to action as broad as the interests at stake, leaving every individual to choose his own part, and to act upon such measures as his judgment may dictate. Only beseeching that efficiency on the part of each be equal to the value of the interests of each, and to hold no one guiltless who tamely stands by a more spectator in a struggle for inalienable rights. "But you must not expect to do most good in this great game who will not suffer, for the dice are cast as it may, and we will freely give up our own full license to spend his life aloof from the noise and turbulence of war, and mould and rot in his own shell. Until that time we ask the co-operation and hearty sympathy of men and women. If they have the heart to assist, let them do so, and let us be satisfied to have them settle there for others to be tried for themselves. Were it certain that the liberty of women at the north depended upon their own advocacy of their rights, the hypercritical fastidiousness of their husbands, fathers and lovers would van-
ish. But this is not the case. We find ready aid to "pardon something to the spirit of liberty." We can only say that we pity those whose faith in right and whose love of truth and of their race will not urge them to use means for another's relief, which they would employ in their own case with perfect freedom of spirit that we cannot love, and must finally give place to one of more liberal and generous bearings.

To every one of us, then, into whose hands our journal may find its way, we again affirm that liberty, god-like liberty, is the equal birth-right of all; and all are equally interested in her maintenance. The individual who is silent when she is cloven down in the streets and denied a home on the soil made rich by her blood, is recreant to the highest interests of man and deserves a severe rebuke. The rights of all are in jeopardy when the rights of any are in jeopardy; and all are unsafe when the rights of any are in jeopardy. The man makes a fatal mistake who supposes that slavery will, of her own accord, leave him any of his rights, if allowed to take any. His security depends upon his vigilance. So with the State. The State cannot be safe whilst its members are in danger. Individual and social security, therefore, alike demand the agency of the whole;—and we earnestly invoke the rights of all to be established, giving them our aid that nothing can separate us from those who labor for a world's redemption.

National Anti-Slavery Standard.
This paper presents itself before the world as the official organ of the American Anti-Slavery Society. To the pro-slavery public it is only necessary to say that its principles and object are identical with those of that Society, as expressed in the Constitution, adopted at its formation in 1833. While to the anti-slavery public—the members and friends of the

By previous notice a public meeting was convened at the Church in Talcott street. Mr. C. A. Johnson, was called to the chair, and Mr. Peter Johnson appointed the Rev. Mr. C. A. Johnson as Moderator. The meeting was then addressed by Mr. David Rutgers, of New-York, on the subject of human rights, who also offered the Mirror of Liberty for patronage. A number of subscribers were obtained, after which, on motion, it was resolved, that Messrs. James W. C. Pennington, James Mars and Henry Foster be a committee to report to-morrow evening, on the subject of a National Convention.

The committee appointed last evening, and instructed to report on the subject of a National Convention, beg leave to say:

of our energies, intelligence and sympathies in a National Convention. The American slaveholder is seated on his throne of blood, reigning at the expense of the rights, happiness and life of the slave. The ramifications of the system are still *broad and deep* in the so called free States. We are the party concerned. We are the party suffering. We are the party that are bound to act in the use of all those legitimate means which God has ordained in the hands of every people. Therefore without going into a tedious examination of the case we recommend a National Convention for the following, which we consider good reasons:

1. It is a measure which we have already tried with eminent success.
2. This measure is sanctioned by the usage of all ages.
3. Until we adopt this measure we are totally defenceless and at the mercy of the oppressors.
4. Our indissimulable connection with abolition is *new* and *does not* now affect the necessity of this measure.
5. We cannot delegate the protection of our rights to others in any such sense as to relieve us of the necessity of this measure. Therefore, we present for consideration the following propositions :

Resolved, That it is the sense of this meeting, that a Convention of the colored Americans of the free States is immediately called for, and that such a Convention should be held in August next, at some central place.

Resolved, That Rev. J. W. C. Pennington, Rev. Amos G. Beman, and Isaac Cross be appointed a correspondence committee, and they are hereby instructed to open a correspondence with the citizens of the free States on the basis of the above proposition, and if it is approved by a respectable portion of them, to unite with the same in calling a Convention at such time and place as may be agreed

Mr. Ruggles moved that the report be adopted and addressed the meeting at some length on its appropriateness, stating the fact, that Mr. Pennington had been urging a return to this measure for nearly two years. Rev. J. W. C. Pennington enlarged on the reasons given in the report, and showed that the division among our friends is a conclusive reason why we should adopt this measure.

Mr. Foster contended that we have come to a crisis, and that we must act for ourselves or suffer; it is not a question of waiting till our friends get right is none of our business. The report was unanimously adopted.

The following resolutions were then read and adopted:

1. Resolved, That the prospect of the re-appearance of the Mirror of Liberty, by Mr. D. Ruggles, an uncompromising advocate of freedom, is an occasion of brighter prospects to our cause.
2. The circumstances which caused the suspension of

3. That a committee of five be appointed to attend the patronage of the Mirror of Liberty. Messrs. Henry Foster, Peter Johnson, George L. Seymour, Alfred Platto and Luman Pelom, were appointed.

On motion of J. Cross, Resolved, That the proceedings be published in the Colored American Liberator and Emancipator. The meeting then adjourned.

JAMES MARS, *Chairman*.
PETER JOHNSON, *Secretary*.

It would, perhaps, at a glance, appear that this new interpretation of the Convention of 1833 was to know that the person in 1833 who formed the Society, two or three women members of the Society of Friends, were present to offer a few remarks, and leave was accordingly granted. Agreeably to the recommendation of the Convention, separate female societies were extensively formed; thus proving, that no one originally claimed it as a right, that females should debate in the public meetings, and much less that they should be appointed officers of the Society. And yet, in view of all these well known facts, at the recent meeting of the Society, the acting President nominated a woman on the business committee, associated her with a man, and then, in the presence of the house on the question of her appointment, a statement that 1008 members were present and voted; (of whom four hundred and sixty four were from the single State of Massachusetts¹) and 557 voted in

her favor, and 451 in the negative, being a majority of 106 in her favor. Had the men only voted in this case, the decision would have been reversed. This was considered a test vote of the relative strength of the 'woman's rights,' and constitutional parties, assembled; and it was believed, that the success of the meeting on the business committee was merely an initiation of the measures, and other measures, ~~known~~ to the original principles and designs of the anti-slavery enterprise, all tending to divert the minds of abolitionists from the cause of the poor slave, and the rights of the free people of color. It was thought, that it would be vain to attempt a reversal of this decision, or to expect a change for the better: that meetings thus

constituted would not consent to alterations of the Constitution defining the word 'person' to mean men, or to substitute a representative system for the usual collection of members in this disproportionate number from one locality, thus leaving the door open (as was done this year) for a packed delegation; that persons of such different moral affinities should be indiscriminately mixed together; and that Providence seemed to indicate that a party of peace seekers, as well as for other considerations, should separate from those who seemed to be rendering the anti-slavery cause an object of dislike to a large number of influential and excellent citizens. Several men, nominated to serve on the business committee, immediately declined serving, in consequence

of the act of the majority, and others afterwards withdrew. They stated, that the innovation seemed to them repugnant to the constitution of the Society—that it was throwing a fire-brand into anti-slavery meetings—that it was contrary to the Scriptures and the usages of the civilized world—and that it tended to destroy the efficiency of female anti-slavery action.

But the question of 'woman's rights' is not the only matter of difference between the adherents to the old society, and the friends of the new association; nor is it the chief cause of the difficulty, though it happened to come up first and prominently at the late annual meeting. At the formation of the American Anti-Slavery Society, the lawfulness of human government was recognized, and it was a principle, that political action was both expedient and proper. It was not, however, the principle belonging to the anti-slavery ranks, who are contending for what they call 'women's rights'—the civil and political equality of women with men—deny the obligation of forming, supporting, or yielding obedience to civil government, and refuse to affirm the duty of political action; and they contrived to bring to the late annual meeting of the So-

"non-resistants," and professing to be opposed to all physical force, either of offence or defence, but not disclaiming in theory or practice, the use of the tongue and pen as weapons—weapons that often inflict wounds as really as any other weapons could do—with which to assail those who are for maintaining the primitive objects of the Society, they seem determined to carry forward their favorite theories and practices, at all events, even if the great moral enterprise in which they and we originally embarked, should retrograde, and be justly offensive to those who might otherwise join the anti-slavery

rank, and help on the basis of impartial liberty to a glorious consummation. That there are such we do not entertain a doubt. We wish them to understand distinctly, that it will be no part of our design to break up existing organizations in church or state, but only to wake up and give impetus to the usual forms of social action; and the special object will be, by light and love, to secure appropriate church action in the several religious connexions. With regard to political action, while we recognize

closet, at the family altar, in the social circle, and in the sanctuaries of the Most High. They urge upon abolitionists throughout the land to organize themselves into efficient auxiliary societies, to form Anti-Slavery Depositories, to collect and transmit funds to the treasury, and, in a spirit of Christian boldness, tenderness, and fidelity, to arouse the conscience and sympathy of the people on behalf of their downtrodden and insulted fellow-men. The committee request the prayers of Christian abolitionists for themselves, that they may be enabled to persevere in their direct efforts, that they invite to their fellow-citizens who pity the enslaved, who desire to promote the best interests of the slaveholder, who love their country, who respect the rights of man, and reverence the law of God, to unite with the Society in the great work of "bringing about the extinction of the slave trade, and slavery, in this land and throughout the world."

ARTHUR TAFTAN, *Pres.*
S. W. BENEDICT, *Sec. Rec.*

From the Herald of Freedom.

The Methodist Church.

We learn from the Zion's Watchman, that the General Conference of the Methodist Episcopal Church, at its late session in Baltimore, passed the following resolution, by a vote of 76 to 45.

'Resolved, That it is inexpedient and unjustifiable in any of our ministers to admit the testimony of colored persons against white persons, in church trials, in those states and territories where the testimony of such persons is rejected in courts of law.'

Connected with the Methodist church are about 70,000 persons of color. They may "receive the Holy Ghost," may belong to the kingdom of Christ may, (and if what they profess to be, must) let their light so shine before men as that others seeing their good works shall glorify their Father who is in heaven, and yet according to the decision of their own church, are unfit to testify against a white brother or sister in church trials, nor to be in those states and orders where their evidence is admitted in courts of civil justice. Fit to shine, to praise even in heaven's court, but unfit to be witnesses in a court on earth. "God is no respecter of persons," but what is the Methodist church? What are all our churches in this respect?

It is a fact worthy of notice, that Orange Soule and nineteen other ministers, members of the body which passed the above resolution, addressed a letter at the moment the Conference was in session, to the American Anti-Slavery Society, advising secession and new organization, in case woman was allowed to exercise her constitutional right in the meeting of the society. Now mark the consistency

of these men. They could sit day after day with the men who voted for the above resolution, and who at the same time passed a series of spiritual resolutions in favor of the Colonization Society, and recognize them as the ministers of Jesus, the rejection of them at least, as fit to hold the office of officers in the gift of the church; with such men as these, George S. Smith and his fellow brethren could sit and act in ecclesiastical matters day after day. But when *women*, conscientious, pious, devoted to the cause of her God and bleeding humanity preaches, and attempts to lift her voice and her hands against oppression and iniquity, these pious brethren stand against! Holy indigination seizes the people's souls. And as the Jews and Romans of old cried concerning our Savior "away with him, away with him," they cry concerning the woman, "And if they cry, crying, stamping them from the Anti-Slavery

Their consistency reminds us of the old Virginia Elder. For many years the Methodists would have no buttons on the skirts of their coats. On one occasion, at a love feast, one minister appeared not having on the wedding garment, a coat with no buttons behind. This was too much with many sight old slaveholder present, who arose with many sighs and the 'sad countenance' of a Pharisee, and said, 'his pious feelings were much wounded, and his comfort for the love feast denied, by the buttons on the bridegroom's coat.' The old gray headed Elder arose and said to him, 'I see not how you can swallow down three hundred niggers, and yet get clobbered with a couple of buttons.'—P.

*The misery which you are told is irremediable, it is on the contrary your duty to remedy. And since the obstacle is not in the laws of nature but in those of men, you can do it when you will; for they who erroneously suppose it to be their interest to hinder you,—what are they in your hands? What is their power? You are a hundred against one of them."—*People's Own Book.*

[illegible]

POETRY.

From Freedom's Gift.
LIBERTY: LIBERTY!

Remember them that are in bonds, as bound with them.
Hebrews xiii. 3.

BY WM. LLOYD GARRISON.

Never, O God, can I too thankful be,
That thou hast given me perfect liberty;
That from my birth, thine image has been seen,
Acknowledged, and respected, in my men;
That, as an equal being, I may claim
Affinity with men of every name;
That man's inalienable rights are mine,
And spiritual life, and light divine!

O! to be free from the chains of sin,
Beyond all human power to hold or bind;
To go or come, rise up or seek repose,
Labor or rest, just as the mind shall choose;
To stand erect, with glory and honor crowned,
And no superior find the world around—
'Tis this that makes existence bright and dear,
Ennobles man, and gladdens his career!

But, to be yoked and fettered, bought and sold,
Like a dumb brute, or grovelling swine, for gold;
To have no home, no country, and no friend,
Unrecompensed to toil till life shall end,
Covered with scars, and famishing for food,
Crushed, and despoiled, and robbed of every good;
O, direful thought! O, miserable doom!
Thrice welcome death—a refuge in the tomb!

If such a horrid fate were mine, O God!
If e'er my head were held a tyrant's rod;
If my loved wife were from my fond embrace
Be wrested, flogged, defiled before my face;
If the dear children, granted me by Heaven,
Could to the shambles be like cattle driven;
What floods of tears would down my weeping eyes!
What anguish fill my breast! how loud would my
cries!

How would my spirit yearn for liberty!
How would I supplicate to be set free!
By day, by night, plot how my chains to break,
And with my wife and children to escape;
Call upon all the friends of God and man,
For our deliverance to toil and plan,
Forgetful of each other's caste or creed,
And nobly emulous our cause to lead!

Therefore it is—remembering those in bonds
As bound with them—your yearning soul responds
To all their groans, each tyrant's tear that starts,
Each dreadful pang that rends their bleeding hearts:
And therefore do I cease not to proclaim
My country's guilt, barbarity and shame;
And therefore slavery do I execrate,
And warn the tyrant of his awful fate.

Down with the hellish system, now—forever!
Break every yoke—each galling fetter sever;
Come to the rescue, all your means unite,
Ye friends of Justice, Liberty, and Right!
As ye triumph in this holy cause,
All heaven, all earth, shall ring with loud applause;
A ransomed host a choral song shall raise,
And myriad voices shout Jehovah's praise!
—Boston, March 21, 1840.

THE VICTORY WON.

BY MARIA W. CHAPMAN.

The Legislature of Massachusetts has enacted
resolutions, calling upon Congress to interpose
for the immediate suppression of slavery and the slave trade
in the District of Columbia. In this State, God be
praised! the victory is won.

—Liberator, March 27, 1840.

What shout, among the shaken hills,
Rolls awful as the tempest's voice,
And tyranny with trembling fills,
And hides the trembling slave's rejoice?
It is the thronging of the free
Round thy high places, Liberty!
By truth, and love, and Freedom led,
Till the land trembles to their tread!

What shout, through all the region sent,
So sharply cleaves the startled air,
And shakes the hollow firmament,
As if the Judgment trump were there?
'Tis the strong watch-word of the North—
That earthquake voice that thunders forth:
By every stream, and hill, and wave,
It cries, 'Deliverance for the slave!'

WE ARE BROTHERMEN A'.

BY ROBERT NICOLL.

A happy bit home this auld world war be,
If men, when they're here, could make shift to agree,
An' ilk said to his neighbor, in cottage an' ha',
'Come, g'e me your hand, we are brethren a'.

I ken na why we w' anither sud fight,
Whin to 'gree wad make a' body coase an' right.
Whan man meets wi' man, 'tis the best way a',
To say, 'G'e me your hand—we are brethren a'.

My coat is a coarse ane, an' yours may be fine,
An' I maun drink water, while you may drink wine,
But we bairn ha' a leal heart, unpolluted to shaw,
Sae g'e me your hand—we are brethren a'.

The knave gees wad scorn, the unfaulth' deirde;
Ye wad stand like a rock, wi' the truth on your side;
Sae wad I, an' naught else wad I value a straw;
Then g'e me your hand—we are brethren a'.

We wad seem to do falsely by woman or man;
I hand by the right ay, as weel as I can;
We are ane in our joy, an' our affliction a',
Come, g'e me your hand—we are brethren a'.

Yon mither has lo'd you as mither can lo'e;
An' mine has lo'd for me wad mither can do;
We are ane in our laigh, an' we should na be twa—
Sae g'e me your hand—we are brethren a'.

We have the same sunnier day, sunnier an' fair;
Hame! O! how we lo'e it, an' 'a' that are there;
Frae the pure air o' Heaven the same life we draw—
Come, g'e me your hand—we are brethren a'.

MORNING.

BY W. H. BURLEIGH.

Up, sluggard, from thy pallet! Lo! the East
Heralds the coming of another day!
The burning sun advances, like a God,
To fling his wealth of light upon the world;
And the grey mists that in the vale have slept
Through all the solemn night, are curling up
Slowly and silently, as if to steal
The golden splendor from the Fount of Day,
And weave it in their undulating folds;
The conscious earth is blushing in the light,
As a coy maiden, when she meets the glance
Of an impassioned lover—and the streams,
Leaping and sparkling in the morning ray,
Send gaily forth their gurgling melody,
As if they knew another day was born.
The breezes, fragrance laden, have awaked
From their brief slumber, and are fitting now
On their light pinions, over hill and plain,
Woofing the perfume from the opening flowers,
And dallying with the leaflets. Every tree
Is vocal with the melody of birds;
And the awakening fragrance drifts abroad
Its dewy incense on the odorous air,
As conscious that its Maker will accept
The grateful offering—and many a voice,
From vale and mountain and from shady grove,
Joins in the general anthem.

MISCELLANY.

MISSIONS AND MURDER!!!
THE COLONIZATION METHOD OF EXCHANGE-
LIZING AFRICA ILLUSTRATED!

From the Journal of Commodore.

The Colonization packet ship *Saluda*, Captain Parsons, arrived last evening from Liberia, Africa, after a passage of 38 days.

On the 15th of March, an attack was made by about three hundred natives, upon a chief named Geterah, upon the Methodist missionary station at Heddington (King Tom's town). After an hour's fighting, the assailants were repulsed, with the loss of their leader and 30 or 40 men, which achievement was effected chiefly by two Methodist Missionaries and two native converts. The village contains 52 houses. The following account of the engagement is from the pen of Rev. Geo. S. Brown, one of the missionaries.

Last Saturday morning, about 4 o'clock, we were awakened in our town by the firing of a gun, about two miles distant, and while we were musing on what it could mean, we again heard the voice of several of our people exclaiming,—"War is come! war is come!" Brother Harris got out of bed immediately, and went out in town. But he returned in about one minute, and told me to be out of bed and load the guns, for war was at hand.

I immediately arose, slipped on my clothes, and ran on my knees to ask God to help us. By that time the enemy were within musket shot of the mission house. Brother Harris went down and gave them the first shot, and was answered by 10 or 12 muskets from the enemy, while I was loading muskets in the chamber. The natives came on the path leading from Millsburg, crossed the creek near our house, and struck into my camp, at the corner of the woods, and in a straight direction towards the house. They completely covered the casaca path. It now began to be a little light. The engagement by this time was well under way, and increased rapidly. Tom's people sallied down toward the lower gate, and gave them a few shots, at which time one of his men received a slug through his bowels, and immediately came into my chamber with his intestines in his hands.

And notwithstanding Tom and his men retreated under the lee of the mission house, yet they turned, as it were, the left wing of the enemy, who soon fell into the main body, directly back of the mission house. And in less than half an hour, they were running up and down the picket fence, about three rods from the house, as thick as the bees around a hive.

Brother Bennett Demery and brother Harris were the only two that stood in front, between the enemy and the house. They both stood their ground and cut them down like mowing cutting grass. Meanwhile brother Jarvis Z. Nichols, who was in the rear where I was loading muskets, (for we had 18 muskets in the chamber, which we knew would go at every snap, and 100 ready made cartridges, and a keg of powder beside,) poured a stream of lead down upon them from the window, as fast as two boys could hand him loaded muskets. In the midst of all this, the enemy broke through the fence, and poured into the yard like bees. Brother Harris and Demery now retreated to the door, in which both stood side by side, about two rods from them, with two muskets apiece, throwing buckshots into their bowels, hearts and brains, like a tornado. Soon brother Nichols received a slug in his breast, at the window, which brought him to the door. He cried out,—"Daddy, gun catch me!" The blood poured forth freely. I then sent him into a bedroom in the lee part of the house. He had given the enemy, who were not more than eight rods from the window where he stood, as thick as the bees, and stood loading and firing, about 30 shots. Besides all this the air was darkened with poisoned arrows, flying in every direction.

At this time, i. e. the fall of Nichols, I stepped immediately into his tracks, having 11 muskets loaded, and reloaded the one from the window. At this time the sun was up; Geterah had got into the yard with a considerable number of his men, growing like a mammoth lion, and rolling about on the ground, and saying to his men,—"Come on, come on!" But he soon fell a lifeless corpse, within two and a half rods of the house; supposed to be from a shot by brother Harris, who then stood with Demery. At this time I was directly over their heads, taking deliberate aim at fifty who stood in thick groups, about five or six rods from the window; at which time some one of the enemy shot a nice tube out of my watch key and spoiled it. The ball or slug went through the partition of the window, and struck the enemy straightening her hair, went out the lee window.

Three of her slugs entered the house about 8 inches from the side of the door; about 10 inches, in various directions, around the window where I stood. However, they soon found the current too strong, and the water too deep.

They laid hold of Geterah, their head man, made him their tail, turned their backs, and dragged him off, while Harris and Demery were peppering their hams with buckshot. While they were gathering up their dead to tote off, I had the best chance of any to fire into the groups. But they soon slung their shattering bodies, if we wickedly were to stand, was after them. But we were quite willing to see them go. And if all hell had been let loose at once, they would not have made more noise, hooting and screaming than they did. There was terror in their war horns.

The engagement continued one hour and twenty minutes. After they were driven out, we went out on the battle ground; and although they had carried off all their dead, except three big slab-sided fellows, yet I never saw such a scene before. There was blood and brains in every direction. We picked up their greasy heads, and found the path in which they went was one complete gore on both sides; yea, it stood in puddles. We picked up their fingers by the wayside.

There could not have been less than 300 warriors, and Geterah, the great champion leopard at their head. They had been gone about an hour before any body came to assist us. Zoda Quee came first, and asked they killed him or not. He came to our relief. The Americans came from Millsburg about twelve o'clock. Capt. C. Barker, from Caldwell, with a company of 20, all volunteers, arrived here about 4 o'clock in the afternoon, and all stood on guard for us the first night.

On Sunday the 18th, about thirty men left this place, and took the path that led to the river, to follow it to the St. Paul's river, to see what discoveries could be made in regard to the enemy.

About sunset Zoda Quee's party returned with Geterah's head in their hands.

It will be necessary for you to come as soon as possible, for I have stationed Simon Peter at Bangs's to take charge of the little creek there, and he is under P. B. Bessley's command. I have stationed two soldiers to stay here until you come up. I wish you would immediately see the governor, and send us up a big gun.

My hand is so weak I am obliged to close this letter without further interesting particulars.

Affectionately yours,
GEO. S. BROWN.

At the time of this communication, Governor Buchanan was absent on a visit to Bassa; but Commander Bell, of the U. S. brig *Dolphin*, went down for his Excellency and brought him down to Monrovia. Gov. B. reflecting on what had occurred, and what might yet be feared, resolved to make an attack upon Geterah's town. Geterah appears to have been sent by him to attack Heddington, and he had committed acts of hostility against the colony in other ways. For this purpose a force of 285 men was collected, including about 50 friendly natives under Ballahella, and commenced its march on the 27th of March. The next day they had to pass through a thick forest, on each side of a narrow path, which made them apprehensive of an ambuscade.

And so it proved, says African Lander, for about 1 P. M. while Captain Charles Sneller, in command of the van or advance guard, was proceeding onward, the whole army in the rear, most unexpectedly a fire of musketry was commenced, and poured upon them with tremendous fury. Sneller immediately fell. He was slain in several places, and has since died of his wounds. The fire of the Liberator army was returned instantly, and kept up; but what could they fire at? not a native was seen, except by a very few. It is said that Captain Sneller had just seen a man, and raised his piece, when he was shot down before he could discharge it.

The only wise plan was to get out of this narrow defile as soon as possible, make for the barricade, and storm the place. Onward moved the army, receiving a continued volley of slugs and balls from the natives, but making their way from Geterah's town. The enemy seemed now to direct their

fire differently. The governor was in the centre of the main body, and being in his usual military dress, was singled out to be the shot first about in his neighborhood like a small hill. The consequence was, that though he escaped, a Krooman who was near him received a shot from one of the secreted foes, which had well nigh cost him his life. This man was very providentially saved. He had charge of the governor's tent, which being of canvas and folded up, he hid himself under it, and lay close and hung down before him. The ball went through and through these folds, until having nearly spent its force, it reached the abdomen only to cause a slight wound. One of Ballahella's men was shot down and left by his people for dead. Richardson was shot, his left arm shattered. Still the army moved on. At last the barricade was in sight.

They had travelled very fast since the opening of the enemy's random fire upon them, and it is supposed that from where poor Sneller fell, it was eight miles to the town. On reaching an eminence which overlooked the barricade and town, they perceived that every thing now depended on a bold effort to take the place by storm. The enemy perceived, a most tremendous firing commenced, both from musketry, and two small swivels which the Africans had mounted on the top of the barricade. This said barricade, though rudely made, was yet impregnable to musket balls, and almost all the large shot. The balls from their swivels fell at the foot of the army at the bottom of the hill, and before they fired again the army was at the barricade, about to deploy to the right and left and surround it, so that the second fire of the swivels went altogether over their heads. At the moment, however, for surrounding the barricade, storming the order was given, which was the rear, and entering for the night and remained the next day, the holy Sabbath. The wounded were carried there and received some attention. On Monday the army started, taking care to set fire to every thing about the place of a combustible nature—the barricade, every house in the town, the rice of which there were hundreds of kroos, &c., and even the very swivels. The Liberator army then moved on, and in the morning, they reached the town of Heddington, and on Wednesday morning, was brought down that night and yesterday buried with military honor. He was a good citizen, a brave man, and a pious Christian. He has left a widow and a son. May their heavenly Father sanctify their bereavement to their spiritual welfare, and their country never forget its duty to them.

List of the killed and wounded.

Of the enemy nothing is known: I was seen in several places, and voices crying out—"I am shot, come take me!" but neither a wounded nor dead man came. Of the Liberator army, Capt. Charles Sneller was wounded (case doubtful), and a member of the M. E. Church, was shot down—a slug being lodged in the upper part of the head. All this was not enough to stop the now infuriated Liberatorians. Onward was the order, and onward they moved. To come to close quarters with such a foe, was what Mr. Gayoombah had rather avoid, and his order was to retreat. The whole force was now fired for the night and remained the next day, the holy Sabbath. The wounded were carried there and received some attention. On Monday the army started, taking care to set fire to every thing about the place of a combustible nature—the barricade, every house in the town, the rice of which there were hundreds of kroos, &c., and even the very swivels. The Liberator army then moved on, and in the morning, they reached the town of Heddington, and on Wednesday morning, was brought down that night and yesterday buried with military honor. He was a good citizen, a brave man, and a pious Christian. He has left a widow and a son. May their heavenly Father sanctify their bereavement to their spiritual welfare, and their country never forget its duty to them.

From the Liberator's Liberator, April 17th.

Translating Africa's war, we rejoice at being enabled to inform our readers, that peace and tranquillity seem in a great measure restored; and hopes are entertained that the people will be enabled to pursue their lawful callings without being so frequently obliged to leave their occupations and their homes, to take the field. Our mission stations, too, would be happy to be regaining their former state of comparative well-being.

Brother Brown, after spending a couple of days with us in Monrovia, returned to Heddington on Saturday, the 5th; and from letters received from him since, all seem to promise an entire restoration to our former peaceful condition.

Since a list of a number of the kings and head men of the tribes adjoining us have been in Monrovia, and spent several days with Gov. Buchanan. They are all, it appears, very desirous to convince him that none of them had any hand in the late outrages committed by Geterah and his followers, particularly the late Saboteur, who was wickedly and unjustly suspected of being a party concerned. Nothing could be proved against him, however, nor any of his people. We learn that the governor is in treaty with these kings, for the purchase of a large tract of country on the north of the St. Paul's, which if bought, will doubtless be a great acquisition to the territory of the colony.

ANOTHER LETTER.

We subjoin a letter written by Simon Harris, one of the active participants in this scene of desolation and murder. Although a repetition, in some respects, of the statements of Mr. Brown, it nevertheless brings to light some facts which he omitted to state. We copy from the Journal of Commerce.

CALDWELL, (Liberator), April 16, 1840.

After various threatenings from Geterah and Gayoombah, the town of Heddington was attacked, on the 17th March, about day-break, by 300 or 400 warriors composed of Bostwains, Monrovia, Veys and Rions, headed by Geterah and four other chiefs. On Tuesday morning, my wife and I were awakened by a loud knocking at the door, and on going to the door, we found a man and woman from the half town. I quickly called to Mr. Brown to get up and load guns. At this time two boys were despatched to see what they could discover, but they had scarcely got out of the yard before they returned and said "they were shot." I immediately loaded my gun and shot, and listened down and ran into the yard. Several picked up muskets and ran—the head man with them. Upon this I shouted, that if they did not bring back the guns, I would shoot them. But only four returned. As soon as I got back from town, I jumped upon a picket fence in front of the enemy, and poured a double load of ounce balls, and about 25 or 30 shot, and I did not fire more than three or four times. The native army, or a part of it, now moved to get behind the church, about 40 feet from the dwelling-house; upon which I left my station and ran for the church, but found it locked. The shot of the enemy whistled by me to such a degree that I had to get behind a large stump, from which I gave them three charges from 50 to 60 buck-shot each—they not being more than two rods off. I then hurried back to my former position in the door way, and the assaultants began, at a distance of about ten yards, a little store-house had been built. Day began to break.

After firing at natives not two rods off, (taking good aim), which they returned upon the house—I got shot of cartridges, and called for more. Seven were brought me, which lasted about a minute and a half. I then ran to a large chest, in which I had six live shot, and fired the same quantity of shot with buck-shot. I killed my first man, and my bosom with tow, and flew back to my post. During this interval, my friend Demery had fired 12 of his own cartridges, and 3 which he received from a well-aimed shot, and I did not fire more than three or four times. The native army, or a part of it, now moved to get behind the church, about 40 feet from the dwelling-house; upon which I left my station and ran for the church, but found it locked. The shot of the enemy whistled by me to such a degree that I had to get behind a large stump, from which I gave them three charges from 50 to 60 buck-shot each—they not being more than two rods off. I then hurried back to my former position in the door way, and the assaultants began, at a distance of about ten yards, a little store-house had been built. Day began to break.

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er, about a rod and a half from the door. At this time Geterah appeared, bellowing and roaring. Demery was out of ammunition, and both our guns were empty. The consequence was, that though he remained in town, Baker by name, came in shot, and said "Daddy, look!" His bowels were out, and he left his gun by me as I bade him go up stairs. It was loaded with three slugs, about an inch and a half long. (I had seen them the day before), made just to fit the musket. As Geterah advanced, I reached for my axe, and laid hold of Baker's loaded musket, not knowing that it was loaded, and pointed it at Geterah. He then jumped behind the kitchen, shaking, growling, bellowing, and calling upon his men to come on, for the town was his. When he stepped behind the kitchen, I expected the pan and it was well primed. Fearful as Demery cried, there was the head-man. Geterah returned back to the kitchen, which he seized and shook with one hand, and brandished a dreadful knife, about six inches broad with the other. About 150 men came up to the fence, to whom he said, "Let us go in." I took deliberate aim at him, and fired. He fell, and I bled him to death. The consequence was, that though he remained in town, Baker by name, came in shot, and said "Daddy, look!" His bowels were out, and he left his gun by me as I bade him go up stairs. It was loaded with three slugs, about an inch and a half long. (I had seen them the day before), made just to fit the musket. As Geterah advanced, I reached for my axe, and laid hold of Baker's loaded musket, not knowing that it was loaded, and pointed it at Geterah. He then jumped behind the kitchen, shaking, growling, bellowing, and calling upon his men to come on, for the town was his. When he stepped behind the kitchen, I expected the pan and it was well primed. Fearful as Demery cried, there was the head-man. 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